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Northern Regions Refresher Course

















Southern Regions Refresher Course















In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN

Majlis Ansarullah UK

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْکَ لَهُ
وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلی اللہ علیہ وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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Darsul Quran

بســــم الله الرحمن الرحـــيم

وَقَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا اَوْ نَصٰرٰى تِلْكَ اَمَانِيُّهُمْ قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ

And they say, 'None shall ever enter Heaven unless he be a Jew or a Christian.' These are their vain desires. Say, 'Produce your proof, if you are truthful.' *(Al-Baqarah Chapter 2 : Verse 112)*

So far Christians were not separately addressed. But now the Quran mentions them along with the Jews, indicating that their case was no better than that of the latter, both being under the delusion that one could obtain salvation merely by becoming a Jew or a Christian. They forgot the fact that when God had established a fresh covenant, salvation could not be possible without conforming thereto. If, however, the Jews and the Christians were justified in their claims, they should advance some reasons or scriptural evidence to show that it was enough for the purpose of salvation to join their folds. And they should not do it, because in their scriptures themselves there was foretold the appearance of a Prophet whom it was enjoined upon them to accept and whose rejection was stated to lead to estrangement from God.

Christianity, as well as Judaism, was meant for the guidance of the Israelites alone. The mission of Jesus was not meant for the whole world (Matt.7:6; 10:6; 15:24 Mark 7:27). Though later on the followers of Jesus violated the limit imposed upon his mission and claimed universality for it, yet the hard fact remains that he was sent only for the Israelites, and his mission was to uplift that people alone. As other nations of the world are also creation of the God, it is therefore only right to believe that God must have made some arrangement for their guidance as well. Hence, it is quite unreasonable on the part of the Jews and Christians to hold that the door of salvation was closed against the followers of other faiths. Such a view would mean that God had confined salvation to certain tribes, to the exclusion of others, which is evidently absurd.

Islam however, is not exposed to that objection. In the first place, it is not a tribal faith, but is universal in character. In the Quran God enjoins the Holy Prophet to say, O mankind I truly I am a Messenger to you all from Allah (7:159). Similarly, there is a saying of the Holy Prophet to the effect, " I have been sent for the whole mankind while the prophets before me were sent to particular people only" (Musnad).

Secondly, unlike Judaism and Christianity, Islam does not hold Hell to be everlasting, but a place of reformation, where sinners will be purged of their sins to enable them to find their way ultimately to Heaven and enjoy the reward of whatever good deeds they had done in this world. On the other hand, Islam looks upon the bounties of Heaven to be everlasting. With Jews and Christians, it is only the wish that has been father to the thought and nothing else. Produce your proof, if you are truthful, says the Quran.



Darsul Hadith

No deed is better than good conduct

عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

قَالَ مَا مِنْ شَيْءٍ فِي الْمِيزَانِ أَثْقَلُ مِنْ حُسْنِ الْخُلُقِ - (ابوداؤد)

Narrated by Ḥaḍhrat Abu Darda, Allah be pleased with him: Said the Prophet of Allah (saw): "Nothing weighs heavier in the scale of God than the excellence of conduct." *(Abu Dawud.)*

Explanatory Note

Excellent social behaviour is half the faith. Islam has laid tremendous emphasis on it, so much so, that according to this Ḥadith, the Holy Prophet صلى الله عليه وسلم declared that there was nothing weightier in the Divine scale than excellent conduct. In another Ḥadith, he says that whoso was not grateful to man was not grateful to God. In fact, excellence of social conduct constitutes the basis of every virtue; even spirituality is but an advanced state of good conduct. It is therefore that our Chief has laid so much stress on the improvement of social conduct and in this behalf the Ahadith reported are far too many to be enumerated.

Besides, in so far as the expression of social ethics through individual conduct is concerned, Islam does not omit to satisfy the rights of any claimant. From God down to men and from among men, from the monarch down to the humble servant, good conduct has been enjoined on all. Rights of officers, of subordinates, of the father and of the son, of friend and of foe, of man and of beast, in short of each and every one, have been assigned. And, again, it has been enjoined to discharge these obligations in the best possible manner. Even minor and secondary virtues have not been left out. The Holy Prophet صلى الله عليه وسلم went so far as to say that if a person meet his acquaintances with a smiling countenance to please them, it will be considered an act of moral excellence on his part, making him worthy of merit in the eyes of God. On another occasion he advised that thorny or slippery or stinking objects, or stumbling blocks, should be removed from the way lest another brother should suffer thereby.

In regard to merciful treatment of others he said, "One who showed not compassion to others would not deserve it of God." He was personally endowed with such excellence of social conduct that he never turned down the request of anyone for help, never first let go the hand of anybody once he grasped it; he took compassionate care of orphans and supported widows, won over his neighbours through kindly treatment, attended to his poorest of companions in their sickness and gave them new heart by the charm of his comforting speech, so full of compassion and love.

A poor old woman, who lived in Medina, used to sweep the Masjid-e-Nabawi, (the Prophet's mosque). When the Holy Prophet صلى الله عليه وسلم did not see her for a few days, he enquired of companions whether she was in good health. The companions submitted that she had expired after a short illness and considering that it would distress him, they did not inform him when her funeral was taken out. This grieved him to no small extent, and he complained, why they did not inform him of her death. And then he left to visit her grave and prayed for her departed soul.

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Prophecy of Musleh Maood

In the announcement of February 20, 1886, the Promised Messiah عليه‌السلام , says:

"God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

"I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

"Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He shall be accompanied by grace (Fazl) which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honor have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

FRIDAY SERMON

By Hadhrta Khalifatul Masih V أیدہ اللّٰہ تعالیٰ بنصرہ العزیز
on 10th November 2017

NEED TO ESTABLISH JUSTICE

Allah has enjoined Muslims to establish justice in every matter, but today we see that general Muslim population and scholars are not abiding by this teaching. For example, people tell lies in court [i.e. perjury] in domestic matters to get their rights. This is how corruption spreads in society and justice is overlooked. The claim of Muslims is that we are the best of nations [Khair-e-Ummat], but this can only be the case if we follow the teachings of Islam. As such, irrespective of the situation, the testimony of a believer must always be based on truth and should be given for the sake of Allah. And this can only happen when a person has true faith in God. And he is even willing to testify against himself, his parents and his family.

It is sad to see that, from time to time, injustice even takes place amongst us in the matters of Qaza and business dealings. Even those who possess religious knowledge are sometimes guilty of this. We should remember that God cannot be deceived and all our actions will be brought before us on the Day of Judgment. The Promised Messiah علیہ السلام has set high standards for us. It is mentioned that in his days of young age, the Promised Messiah علیہ السلام gave testimony against his own father in a court case. This was despite the fact that the lawyer had told him he would lose if he gave that testimony. After having lost the case, the Promised Messiah علیہ السلام left the court with such jubilance, as if he had won the case.

We should keep such examples before us. Some people evade taxes by hiding their income and become a source of disgrace after getting caught. God is the best of Sustainers If we act according to His teachings. Some people lie in matrimonial matters. Some people try to disgrace their ex-husband or ex-wife after divorce. Such matters are against the standards of justice expected of Ahmadi Muslims.

We should never wrong anyone due to differences of religion. A true believer is one who upholds justice and peace in every matter. The injustices of Muslims are highlighted a lot in the western media that how Muslims are killing each other and how Muslim rulers are oppressing their own people. Some Muslims even commit atrocities when they come to western countries. They justify such wrongful actions by saying they are taking revenge from the western people, when in fact the real culprits are the Muslim leaders who are behind the oppression. For example, drone attacks and bombings were done with the agreement of local Muslim leaders. This type of thinking only creates further enmities. And it is against the teaching of the Holy Quran, which states that the enmity of a nation should not incite you to be unjust towards them. Unfortunately, the Muslim clerics of today have misguided the Muslim masses. It is our responsibility to explain the true teachings of Islam and the true character of the Holy Prophet صلی اللّٰہ علیہ وسلم.

Once the Holy Prophet صلی اللّٰہ علیہ وسلم sent some Muslims to spy on the enemies during the time

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Hazrat Musleh Mau'ood, Khalifatul Masih II, in the Eyes of Non-Ahmadis

The time of the advent of the Holy Founder of Ahmadiyya Community is known as Faij-e Aawaj (Age of Darkness). Not only the followers of Islam had stopped following the teachings of Islam but the opponents and enemies of Islam were also using every means possible in their efforts to destroy and annihilate Islam. They were trying to attack Islam and the Holy Founder of Islam, Hazrat Muhammad صلی اللہ علیہ وسلم from different directions in order to dishearten Muslims. The Holy Founder of the Ahmadiyya Community, Hazrat Mirza Ghulam Ahmad علیہ السلام, had started early in his life written and spoken struggle to establish the superiority and vitality of Islam over all other religions and most convincingly countered the attacks of the enemies of Islam. He called the opponents of Islam and non-believers to open challenges but few dared to accept his challenge.

In this connection, in the 1880's, the leaders of Arya Samaj, viz., Munshi Inderman Muradabadi and Master Murlee Dhar, etc., had discussion and debate with Hazrat Promised Messiah علیہ السلام about the truthfulness of Islam and asked for a sign to prove that Islam is a living religion. Therefore Hazrat Promised Messiah علیہ السلام accepted their challenge and, in order to dedicate special prayers for this purpose, spent 40 days in seclusion at Hoshiarpur.

Almighty Allah accepted his humble and sincere supplications and gave him the promise of manifesting a clear and bright sign to establish the truth of Islam. Therefore, while still in Hoshiarpur, he was given the glad tidings of a boy from his own progeny who will be endowed with many superior qualities and distinctive attributes. He (the promised son) will be a manifestation of the majesty and mercy of Allah. He will grow with great speed (in a short period of time) and in beauty and benevolence will be like you. He will cause the excellence and eminence of Quran and Magnificence of Allah to be established in this world. He will be steadfast and of supreme resolve in his endeavours. He will be extremely intelligent and knowledgeable and he will be filled with secular and spiritual knowledge. He will be pious and handsome. He will be endowed with majesty and grandeur. Nations of the world will receive blessings from him; and he will cause the deliverance of the captives and the oppressed. *(Advertisement, February 20, 1886)*

According to the revelation and knowledge given by Allah, Hazrat Promised Messiah علیہ السلام presented this prophecy as a sign to his opponents and published it widely. Thereafter, on January 12, 1889, as a manifestation of this prophecy, Almighty Allah bestowed on him that beloved and revered son. Hazrat Mirza Mahmood Ahmad, the second Imam of Ahmadiyya community, Al-Muslehul Mauood was born.

The prophecy given by Allah was fulfilled. All the attributes foretold in the prophecy became evident in his noble personage. His heart was filled with the love of Allah and his holy messenger صلی اللہ علیہ وسلم . His soul and bosom was illumined with the love and knowledge of the Holy Quran. He flourished with rapidity and became an instrument of establishing the superiority and status of the word

of God (the Holy Quran) in all comers of the world. No scholar in the entire world could dare challenge him.

The enemies tried their level best to put obstacles in his way but Almighty Allah, purely by His grace, utterly humiliated them all, and established the steadfastness and high resolve of Hazrat Musleh Mauood رضي الله عنه. These virtues and attributes and high stature were established with such clarity and so convincingly that not only his followers but his arch enemies and rivals, all were forced to acknowledge his status and virtues. Almighty Allah, by His grace, spread his fame in all corners of the world and people living in different parts of the world became his ardent admirers.

In the following, we are going to present, very briefly, the opinions expressed by people from different walks of life who were impressed by his personal attributes.

The Superiority of Islam and the Status of Quran

In the prophecy about Hazrat Musleh Mauood, one of the purposes of his birth was this, "So that ….. the superiority of Islam and status of Quran become manifest on people." About the fulfilment of this sign, we quote the renowned Muslim leader of Indo-Pak subcontinent and poet, the editor of daily newspaper "Zimindar", Maulvi Zafar Ali Khan. While addressing the opponents of the Khalifatul Masih II, he said:

"Listen carefully! you and your followers will never be able to compete with Mirza Mahmood Ahmad. Mirza Mahmood has the Quran and he has got knowledge of the Quran. What have you got?…. You have not read the Quran even in your dreams…..Mirza Mahmood has got a community with him which is ready to sacrifice everything they have at his slightest hint…..Mirza Mahmood has got a party of preachers, experts in different fields. In every country of the world he has established his dominion."

(Aik Khaufnak Saazish, p. 196, author Mazhar Ali Azhar)

In his tenure as the Imam of the Jamaat, he had the Holy Quran translated in different languages in order to spread it to all the nations of the world. He himself wrote the introduction to the Quran in which he answered the criticism and objection raised against Islam and the founder of Islam by orientalists and people of other religions. People from different parts of the world gave their opinions about these translations. Here are presented a few examples:

1. Mr Charles S. Bradon, Head of the Department of History and Religious Literature, Evanston University, USA, wrote that, on the whole, this is a very valuable addition in the Islamic literature in the English language. He further expressed his appreciation for the valuable addition, in English, of Islamic literature by Ahmadiyya community.

2. Famous orientalist, Mr H. A. R. Gibbs, said that it was so far the best effort in translating the Quran in English.

3. Mr Richard Bell wrote that it was an effort to interpret the Islamic teachings according to the needs of this age and its problems. It is a proof that Ahmadiyya Community was spiritually alive and progressive.

4. A. J. Arbury said that it would not be an exaggeration to consider this work to be an evidence of the command of Islamic teachings.

5. Famous Dutch Weekly Newspaper,

Dewaagsohel, in its March 15, 1954 issue, writes, “In this edition the original Arabic text and its Dutch translation is given together. In its introduction, written by Hazrat Mirza Bashiruddin Mahmood Ahmad, the universal teaching of Quran has been presented as superior to the teachings of Bible and Vedas. According to this introduction the prophecies of the Old Testament are not about Messiah, instead these are about the Holy Prophet of Islam.”

(Tehrik-e-Jadid and Foreign Missions).

6. Huzoor delivered a speech about Islam in the Religions Conference, in London, in 1924. Different newspapers including The Times, Morning Post, The Daily Telegraph, Daily News and Manchester Guardian reported its summary and praised it immensely. The organizer of the conference and famous clergyman of London, Dr Walter Wash, said that he has drawn this conclusion from this conference that Islam is a living religion and this was the purpose with which the Imam of Ahmadiyya community came to London. *(Al-Mubashirat, p. 78)*

7. In 1945, Huzoor delivered a lecture in Lahore on Islamic Economic System, which was later published as a book and it was translated in different languages. Its Spanish translation was published in Spain. The second most widely published newspaper in Spain, “Madrid”, wrote a review in its July 21, 1948 issue which shows how he was able to establish the superiority of Islam. “Hazrat Mirza Bashiruddin Mahmood Ahmad in his lecture, comprehensively sheds light on the teachings and the principles of Islam which enables one to comprehend that the economic system forms the basis of Islam. He has brilliantly shown the difference between the Islamic system and Communism.” *(Al-Fazal, December 31, 1948)*

Handsome and Pious Son, a Righteous Servant Will Be Given To You

In addition to other signs in the prophecy one sign pertains to him being pious and handsome. In this regard Mr M. Aslam writes his impression, “We were delighted to meet with Sahibzada Mirza Bashiruddin Mahmood Ahmad. Sahibzada Sahib is an extremely courteous and modest man. In addition to being courteous, he is also a very profound thinker…. I will always remember the piety, righteousness, broadmindedness and modesty of Sahibzada Sahib.”

(Ta'assurrat-e-Qadian, p.136-137)

Khan Bahadur Seth Ahmad Aladin of Hayderabad Deccan writes, “Respected Mirza Bashiruddin Mahmood Ahmad Sahib has been specially kind and benevolent towards me. His practical life, broadmindedness and unwavering faith in Allah always impressed me.” *(Al-Hakam, Jubilee No., 1931)*

In 1924, on his journey to Europe, Huzoor stayed in Arab countries. During his stay in Arab countries, the press gave him extensive coverage. Here are some of the reviews of the Arab press:

1. Widely published newspaper “Akhbaar Al-Qabas”, Damascus, wrote in its August 8, 1924 issue, “Indian delegation comprising of great religious scholars and learned people, led by the Imam of Ahmadiyya community, Mirza Bashiruddin Ahmad, arrived in the Capital (Damascus) and stayed in Central Hotel. During our audience with him, we observed his depth of religious knowledge, superior stature and his great devotion and dedication to Islamic interests and related matters.”

2. Journal “Alif Wal Ya”, in its August 9, 1924, issue, writes about their experience about an

audience with Huzoor, "We met with him as representatives of our newspaper and we found that he was encircled by many of his companions. We could clearly see the signs of piety and righteousness and their love and devotion for their leader and Imam on their faces. We also saw two of the renowned scholars of Damascus, Maulvi Bahajatul Batar and Ahmad Al-noor Balaqi and quite a few of the educated young men of Damascus in his company. We observed that he spoke fluent Arabic and would frequently quote Quranic verses and sayings of the Holy Prophet صلی اللہ علیہ وسلم to support his arguments and if he could not remember any Hadeeth or Quranic verse then he would use logic. And this Mahdi Sahib (Hazrat Imam Jamaat) is of average height and wears his national Indian dress and wears a white turban. He is extremely intelligent, speaks fluently and with great command and uses powerful arguments in his support. He neither gets tired nor gets bored from discussions and arguments."

3. The same newspaper writes in its August 10, 1924 issue, "He was talking in Arabic language which very much resembled the literary Arabic. He was middle aged (between 30 and 40 years of age). His immense intelligence is apparent from his facial features. And his audience gets very much impressed with his gracefulness and magnificence."

4. Another famous newspaper of Damascus, "Fatal Arab", in its August issue, writes, "He is in 40th year of his life. His facial features reflect his intense intelligence. He sports a full black beard. He has wheat complexion. Majesty and magnanimity is evident from his face. His eyes reflect extraordinary knowledge and intelligence. When you face him you realize that you are standing in front of a person who understands you very well before you could understand him. He is always smiling which sometimes is hidden and sometimes becomes apparent. You will marvel at the meanings and awe hidden behind this smile."

Man of Excellence and Majesty

One of the signs attributed to the promised son in this prophecy was that he will be a person of majesty and excellence. In this reference, Mr Mian Sultan Ahmad Wajoodi, member of Provincial Congress Committee, Punjab of former united India, writes "If Kamal Ataturk used to rule over 2,94,416 square miles and 15.2 million people, if Joseph Stalin was the undisputed ruler of 171 million people, if Mussolini was the king of 42 million Italian and 8.6 million Ethiopian people, if Adolph Hitler rules over 65 million Germans, then Mirza Bashir-ud Din Mahmood Ahmad also rules over people spread all over the world belonging to all nations of the world, whose obedience is considered the most important obligation of their lives by these people." *(Al-Hakam, Jubilee Number, December 1939)*

Intelligent and a Man of Understanding

Another attribute foretold in the prophecy was Intelligence. We have already presented the opinion of Arabic Newspapers in this regard. We now present the acknowledgment of Chaudhry Fatal Haq, who admits the inability of his party to counter the extraordinary intelligence and knowledge of Huzoor, in these words,

"The amount of money being spent by Qadiani Jamaat and the incredible brain which is working behind this movement is enough to destroy even the strongest kingdoms in seconds."

(Newspaper "Mujahid", 10 August, 1935)

Prof. Stenko, of Yugoslavian origin, Head of the Department of Religious studies in Wagner

College, Pennsylvania, USA, visited Pakistan in 1960-61, while studying comparative religious studies. After returning to USA, he wrote a comprehensive thesis on, "The Ahmadiyya Movement in Islam". In this he wrote about Ahmadiyya Community and Hazrat Imam Jamaat. He found Huzoor to be a leader of great resolve and extremely intelligent. He also mentioned that, like his father, Huzoor also claimed to be in communion with Almighty Allah.

(Eastern World, December, 1961)

Of High Resolve, Steadfast in His Endeavours and Filled With Secular and Religious Knowledge

Huzoor was also endowed with great facility in the knowledge of worldly as well as spiritual fields of learning. He was also of very high resolve. Even his opponents have admitted this, for example,

1. Khwaja Hasan Nizami paints his picture like this, "Most of the time he is sick. But these illnesses do not in any way interfere with his proficiency. Even in worst times of opposition, he kept his cool and continued with his mission and established his Mogul audacity and also established that Mogul race has got special talent of administration. He has got political astuteness and is also very strong in religious knowledge and sagacity. He is also well versed with military profession, that is, he is expert in both intellectual as well as lettered warfare." *(Adil, Delhi, 24 April 1933 as reported in Khalid, November 1955).*

2. During his stay in Damascus, on his way to Europe and England, Newspaper, "Al-Imran", in its August 10, 1924, issue wrote, under following caption, Mahdi in Damascus, "Respected Ahmad Qadiani Sahib, the Khalifa of Mahdi in India, arrived in Damascus, along with his companions who are great scholars in his Jamaat. Shortly after the news of his arrival was published, many scholars and learned people went to see and discuss with him his claim. They found him to be a scholar with extensive research and depth of knowledge of all religions and their history and philosophy and one who is given the knowledge and understanding of the philosophy of divine law."

3. In 1919, a meeting of Martin Historical Society, Islamiya College, Lahore was held under the Chairmanship of Professor Syed Abdul Qadir, in Lahore. In this meeting Huzoor delivered a speech on the topic of, "The Beginning of Differences in Islam". In this meeting, Professor Abdul Qadir introduced Huzoor in these words, "Gentlemen, normally when someone comes to deliver a lecture, it is routine for the president of the meeting to introduce him to the audience. But today's lecturer is a person of such dignity, fame and status that you will hardly find anyone who is not familiar with him. He is the son of that remarkable and holy person who had created a major upheaval in the entire religious world and particularly in Christian world."

(Ta'assurat-e-Qadian, p. 16)

4. The same professor, in the closing remarks, said, "Gentlemen I have also studied history somewhat and when I came here this evening I thought I knew most of Islamic history and I can easily critique it. But now after listening to Mirza Sahib's speech I realized that I am only a beginner. The difference in my depth of knowledge and that of Mirza Sahib's depth of knowledge is the same as between the light of this table lamp (the lamp sitting on the table) and that big electric lamp (which was hanging from the ceiling).Gentlemen, the brilliance and command with which Mirza Sahib has commented on this very difficult subject in Islamic history is unique to him. There are very few people who could talk on this very

complicated chapter in Islamic history. As far as I know there is none here in Lahore. I wish we had such knowledgeable people in our society. I think that if a person of such extraordinary intellect and status would become a member of our society, it would bring great honour to our society."

(Ta'assurrat-e-Qadian, p. 162-163)

5. In this regards, the observations of Mian Sultan Ahmad Wajoodi, member Provincial Congress Committee, are also very interesting. He writes, "Mirza Mahmood Ahmad has immense power to work. He is a man of extraordinary personality. He delivers speeches for hours without interruption. His speeches are fluent and full of knowledge. He is the author of voluminous books. After meeting with him one gets deeply impressed with his lofty conduct. He has got great talent of administration. At the age 50 he has got vigour of a young man. He is a great patron of Urdu language."

(Al-Hakam, Jubilee Number, December, 1939, p. 36)

6. Here is another powerful evidence in support of the attribute "will be given secular and spiritual knowledge". On February 21, 1945, Huzur delivered a historical lecture on the topic of "Islamic Economic System", under the auspices of Ahmadiyya Intercollegiate Association, Lahore. This lecture created a great stir in literary world. This lecture has since been translated in many different languages of the world including English, French and German. An influential organ of Spanish ministry of Industry and commerce, "Information Commercial Industrial" wrote about it in its October, 1946, issue, "Notwithstanding the sentimental aspect, a brilliant comparison of Islamic economic system with communism is presented in this book. It is established with overwhelming proofs that communism is not only against the political principles and movements but also threatens the religious values. This book is a source of excellent information. Hazrat Imam Jamaat Ahmadiyya is deserves to be congratulated on this lecture." *(Al-Mubbasshirat).*

7. At the time of the construction of the city of Rabwah, Hazrat Khalifatul Masih II invited the representatives of major newspapers of Pakistan and showed them the maps and other details of the project. The construction of Rabwah is a clear evidence of "High Resolve" of Huzoor. Mr Waqar Ambalvi, famous journalist of daily newspaper "Safina", writes, "Last Sunday the leader of Ahmadiyya community invited the newspaper representatives from Lahore to visit the location of their new city and took us on its tour. The detail of this tour has already been published in newspapers. As immigrants, Rabwah is an example for us. Six million immigrants have moved in Pakistan but they are helpless, devastated and scattered. These immigrants were Muslims, believed in their creator and followers of the Holy Prophet Mohammed صلى الله عليه وسلم and stood for equality and brotherhood among Muslims but even a calamity of this magnitude could not unite them. On the other hand we have always been criticizing Ahmadies because of their beliefs but their organization, brotherhood and mutual support in the time of need had resulted in the beginning of building of a new Qadian before our own eyes. We also came as immigrants among whom were such people that every one of them could build such cities but their wealth was not spent on any poor person except for themselves. Rabwah is also an important example for us from another aspect. We can learn our lesson from it and build similar cities for the rest of the immigrants. Rabwah is an example for our public and government and shows us that those who only indulge in making grandiose claims do not achieve anything and practical people achieve their goals without making any claims."

(Safina, Lahore, November 13, 1948)

8. In December, 1948, Huzoor delivered a lecture at Maniard Hall, Law College, Lahore under the auspices of Ahmadiyya Intercollegiate Association, on the topic of "Condition of Islamic World and Its Future". This meeting was presided by Honourable Justice S. A. Rahman. It is evident from the concluding remarks of the president that Almighty Allah has indeed endowed Huzoor with secular and spiritual knowledge. In his remarks the Honourable Justice stated, "I am greatly thankful to Ahmadiyya Intercollegiate Association that it gave me the opportunity to listen to such literary lecture. Respected Mirza Sahib has covered an extensive topic in such a short time and shed light on many aspects. We should consider the constructive suggestions presented by him and try to implement them seriously."

(Al-Fazal, December 14, 1948)

9. After the creation of Pakistan, Huzoor delivered many speeches on the topic of the stability and the strengthening of Pakistan. On one such occasion Huzoor addressed a meeting on the topic of "Pakistan and its Future", under the chairmanship of Mr Malik Feroz Khan Noon. At the end, in his presidential remarks, Mr Noon, said, "Mirza Sahib has limitless treasure of knowledge in his mind. He has told us a lot of things in this brief time and has analysed the topic in real depth." *(Al-Fazal, December 9, 1947)*

In short, Almighty Allah, by his grace, had given him excellence in every field of knowledge.

Liberator of Captives

Another attribute of Hazrat Musleh Mauood foretold in the prophecy was that he will liberate the captives. The whole world is witness to the fact that he used all his means and performed such services to help liberate different nations of the world that even his opponents were forced to acknowledge this. For example in 1930, when Hindu autocracy and Dogra rulers of Kashmir started persecuting Muslim majority populace and deprived them of all their rights, at that time all Muslim leaders, Nawabs and politicians requested Hazrat Musleh Mauood to help these oppressed Muslim people. And it was Huzoor whose tireless efforts and leadership resulted in the success of their movement and Kashmiris were able to breathe a sigh of relief.

On July 25, 1931, renowned Muslim leaders including Poet of the East Doctor Sir Mohammad Iqbal, Nawab Sahib Ganjpura, Sir Zulfiqar Ali Khan, Khan Bahadur Sheikh Rahim Bakhsh Retired Session Judge, Syed Mohsin Shah Tirmizi, Khwaja Hasan Nizami, Syed Habib, editor newspaper "Siasat", Maulvi Hasrat Mohani etc., gathered in Simla and "All India Kashmir Committee" was founded. At the recommendation of Dr. Sir Iqbal, Hazrat Musleh Mauood was requested to accept its presidency.

(Sarguzasht by Abdul Majid Salik, p. 293)

The Muslim press lauded the successful leadership of Huzoor which had resulted in the deliverance of Kashmiri Muslims who had been robbed of even the very basic human rights for ages. The newspaper "Siasat" writes, "At the time when condition of Kashmir was critical, those who chose Hazrat Mirza Sahib despite doctrinal differences, they made a perfect choice. Had they not chosen Mirza Sahib because of the differences in their beliefs, this movement would have ended in utter failure and would have resulted in major loss for the Muslim Umma (nation)."

(Tarikh-e-Ahmadiyyat, p. 113, ref. Daily, "Siasat", May 18, 1933).

Similarly, Mr Abdul Majid Salik writes about The Movement For Liberation of Kashmir, "Sheikh Mohammad Abdullah (Lion Of Kashmir)

and other workers used to keep open contact with Mirza Mahmood Ahmad and some of his workers. The only reason for their contacts was the fact that Mirza Sahib had many resources and he was helping the Kashmir Movement in many respects and workers of Kashmir Movement were naturally obliged to him." *(Zikr-e-lqbal by Salik, p. 188)*

In United India, Muslims were the biggest minority and they were under British and Hindu subjugation for long time. Huzoor used every available opportunity to liberate these Muslims. Therefore every unbiased student of history of Indo-Pak subcontinent is bound to acknowledge his efforts in this regard. At every occasion and every point Huzoor guided the movement of liberation of Muslims of Indo-Pak in the right direction and it was equally acknowledged by his proponents and opponents. Herein we present some examples.

1. In 1937, all parties Conference was organized and the issue of separate and combined election was under discussion. Qaid-e-Azam Mohammad Ali Jinnah and other Muslim leaders were in favour of combined elections but Huzoor delivered such an effective speech in favour of separate elections that everyone agreed with his suggestion. Maulana Mohammad Ali Jauhar was greatly impressed by this speech so he wrote in his newspaper "Hamdard", "It will be ungratefulness on our part if we do not mention Mirza Mahmood Ahmad and his organized Jamaat who dedicated all their efforts and resources for the welfare of Muslims irrespective of their doctrinal differences. On the one hand they are taking interest in Muslim politics and on the other hand they are doing their best to improve Muslim organization, propagation and commerce. And in not too distant a future we will see that the character of this well organized community of Muslims will become the guiding light for Muslim Ummah in general and for those people in particular who make grandiose claims of service of Islam but in fact are worthless. Those gentlemen who had the honour to attend this general meeting in Qadian in which respected Mirza Sahib has talked about his future plans and modus operandi would definitely agree with my opinion." *(Ta'assurrat-e-Qadia, ref. "Hamdard", Delhi, dated December 26, 1927)*

2. Also, the newspaper "Mashriq", Gorakhpur, wrote, "All the Muslims are obliged to respected Imam Jamaat Ahmadiyya for his favours. It was because of his movement that "Wartman" was prosecuted. It was his Jamaat which pursued the issue of "Rangeela Rasool". They were fearless and did not hesitate to go to jails. It was his pamphlet which made Governor Sahib to deliver justice. At this point in time every Muslim sect in India is afraid from the British or Hindus or other nations. It is only the Jamaat of Ahmad عليه‌السلام which is, like the Muslims of the Early Period, are not afraid of any person or nation and are doing pure Islamic work." *(Mashriq, dated September 22, 1927)*

3. In June, 1929, the Simon Commission report was published. The Commission had recommended that federation, comprising of provinces and states, should be established. Indian leaders were not satisfied with the recommendations and law and order situation was about to be seriously disrupted in the country. The Viceroy, after consultation with British Government and Minister for India, announced to convene Round Table Conference. In this conference the issue of independence of colonies was to be decided. In November 1930, the first Round Table Conference was organized. Huzoor by his farsightedness realized that, in this conference, the greatest attention will be paid to Simon Commission Report. Therefore, on this issue Huzoor authored a book, "The Solution of

Current Political Issue of India" got it translated and circulated it extensively. On this book, scores of Muslim and British leaders sent letters of gratitude and wrote reviews. Here we present a few of these as an example:

- Sir Hugh Romer thanked him and wrote that this was the only detailed critique on Simon Commission Report which came to his knowledge. He applauded Imam Jamaat Ahmadiyya for the sincerity, wisdom and detail with which he has expressed the opinion of his Jamaat. He also expressed appreciation for the lofty opinion of His Holiness on this issue."

- Mr L. M. Emery, who later became Minister for India, wrote about it and greatly appreciated the spirit with which that book was written and the wisdom of the writer with which he solved those complicated issues.

- Dr Sir Zia-ud-Din of Aligarh wrote, "I have read this book with keen interest and I request you to publish it in Europe and widely circulate it… Your Holiness has performed a very important and valuable service of Islam."

- Seth Haji Abdullah Haroon, M.L.A., Karachi, wrote, "In my opinion, of all the books written on politics in India, The Solution of Current Political Issue of India, is among the best."

- Dr Sir Iqbal wrote, "I have read some parts of the critique, it is excellent and most comprehensive."

- The newspaper "Inqilab", Lahore, in its November 16, 1930, issue wrote, "Respected Mirza Sahib performed a very valuable service of Islam by writing this critique. It was the job of big Islamic organizations that Mirza Sahib performed all alone."

- The newspaper "Siasat" wrote in its editorial, "If we disregard the doctrinal differences then Mirza Sahib has done such work in the field of writing that from the point of view of volume and profitability it deserves every praise. The way in which he has brought his Jamaat into politics along with other Muslims and led it with such success that every honest and unbiased person is bound to appreciate it. The whole world is impressed by his political wisdom. By uniting Muslims against Nehru Report, presenting Muslim point of view before Simon Commission, doing powerful logical discussions on current issues from Islamic point of view and by writing books for the rights of Muslims full of arguments, he has performed a very commendable service."

In short, right at the time of need, this book clearly explained the genuine nature of Muslim rights and demands to the members of The Round Table Conference. The conference recommended constitutional government for India and improved upon the recommendations of the Simon Commission and thus he helped liberate the oppressed.

4. During the second world war when fighting involved Egypt and the possibility of involvement of the Holy Land in war was raised. Viewing this possibility Huzoor delivered a sermon to prevent the spread of fighting to the holy land and Egypt. The newspaper "Zamzam" in its July 19, 1942, issue applauded this service of Huzoor in these words, "Under these circumstances… the Imam Sahib has shown such love for Islam with reference to Egypt and Holy Land of Hijaz that we are greatly indebted to him for it and by expressing his concern he has rightly represented the feelings of Muslims."

5. The Honorable Khan Bahadur Sheikh Sir

Abdul Qadir, Law Member, Government of India, Delhi, acknowledged the services of Huzoor for Islamic cause in these words, "I have been having the opportunity to interact with Ahmadiyya Jamaat with reference to general interest of Muslims. I am greatly impressed by his deep interest in issues involving general welfare and progress of Muslims."

(Al-Hakam, Jubilee Number, December, 1939)

In short, Huzoor used every opportunity to promote the rights, liberty, welfare and the good of Muslims and yet politicians and Ulema who have a biased mentality, are doing their level best to spread misconceptions in public against Ahmadiyya Jamaat and Hazrat Imam Jamaat Ahmadiyya. They should seriously consider these reviews of their elders and senior politicians and should try to improve their character and bring about change in it.

Nations Will Be Blessed By Him

In 1948, the issue of the division of Palestine was under discussion in the Security Council. At the wishes of Arabs, Huzur instructed Respected Chaudry Mohammad Zafarullah Khan to stay in USA to present their case. Subsequently he presented the Arab case. The Arab delegations thanked Huzoor by sending a telegram and wrote, "We have been greatly relieved. We hope that this will immensely support our demands."

(Al-Fazal, November 8, 1947)

Huzoor's instruction to Hazrat Chaudry Sahib to stay on in New York and the gratitude of Arab delegations show that Huzoor was a source of blessing and mercy for all nations of the world.

Meek of Heart

Another attribute foretold in the prophecy was that he will be kind and soft at heart. Allah did bestow on him the softness of heart and kindness. He was endowed with love for the poor, had keen awareness of their needs and had the will to try to provide for their needs. He was always involved in the service of humanity. As a matter of faith he tried his best to maintain the dignity of Humanity. He was not only aware of the needs of non-Muslims but he also provided regular allowances for widows and orphans of non-Muslims, Sikhs and Hindus and he continued these allowances for widows and orphans of Qadian even after partition of India and Pakistan.

Then during the turbulent times of partition he provided protection to the Muslims of Batala district and its surrounding villages in Qadian. He did his best to protect their lives, belongings and honour and effectively arranged for their safe passage to Pakistan by contacting the concerned government agencies. These services of his were acknowledged by the press and newspaper of those days and learned people from every school of thought and belief commended him and praised his kind heartedness and service. In order to inculcate the practice of providing service to mankind and for their best possible training and education and to develop a sense of responsibility in members of every age in his community, he established the organizations of Ansarullah, Khuddam-ul-Ahmadiyya and Atfal-ul-Ahmadiyya in men and Lajna Imaillah and Nasirat-ul-Ahmadiyya in women. These organizations have been very effective and resulted in a sense of competition to excel in doing good.

The Demise of Hazrat Musleh Mau'ood رضي الله عنه

According to the prophecy, he completed the task assigned to him by Allah in the best possible way and was finally raised to heaven to be in the presence of Almighty Allah, his Lord. *Inna Lillahe wa Inna Ilaihe Rajayoon.*

In short, he was a source of mercy and blessings for his followers as well as non-believers and the wise and learned in the world were aware of his status and value. Therefore at his demise not only the press and non-believers in his own country but people from all over the world acknowledged his services and mourned his death. Herein are presented some of these observations.

1. At the news of his passing away, the President of Pakistan, Field Marshal Mohammad Ayub Khan, sent the following condolence telegram, "Mirza Nasir Ahmad Sahib, Rabwah! I am grieved to learn of sad demise of Mirza Bashiruddin Mahmood Ahmad. May his soul rest in peace and God grant you and member of your family and his followers courage to bear this loss. Mohammad Ayub Khan."

2. Condolence message received from Mr Malik Ameer Mohammad Khan, Governor of West Pakistan, read: "Mirza Nasir Ahmad, Rabwah. Deeply grieved to learn of sad news of your revered father Mirza Bashiruddin Mahmood Ahmad. Please accept yourself and convey to other members of family and Ahmadiyya community my heartfelt condolence and sympathies in this great loss. May the departed soul rest in peace. Malik Ameer Mohammad Khan, Governor West Pakistan."

A large number of newspapers carried obituaries with the news of his demise. Here are some examples:

- The Morning News, Karachi, wrote in its November 9, 1965, issue, "Mirza Mahmood Ahmad was born in January 1889 in Qadian, which was the centre of Community before partition of India and Pakistan. He has left behind 13 sons, 9 daughters, more than 3 million followers and a network of Ahmadiyya missions all over the world. He was the eldest son of Mirza Ghulam Ahmad, the founder of Ahmadiyya Jamaat. After Maulvi Nooruddin, he became the second caliph of Jamaat in 1914. After becoming the caliph he spent his entire life in constant and tireless struggle so that Islam could be spread all over the world and in Africa, Europe and America in particular. He visited Europe twice so that local conditions could be analysed and propagation of Islam in western countries could be expanded. During his tenure, 92 new missions were established in foreign countries where 162 missionaries are propagating Islam. These missions are working with full vigour and spirit of dedication and therefore are very effective in changing the false notions about Islam into truth. Ahmadi missionaries have been very successful in African countries particularly along the western coastal areas. There they have to face intense opposition from the Christian missionaries and work extremely hard. He translated Holy Quran and its commentary in more than a dozen languages. In addition to that he has left behind invaluable and extensive literature in defence of Islam. In the days when movement for independence was at its height, Mirza Bashiruddin Mahmood Ahmad supported Muslim League with full force. Before that in 1924 when the Shudhi movement was in its full force in U P and Arya Samaj (sect of Hindus) were converting Muslims to Hinduism in great numbers, Mirza Sahib accepted that challenge and opposed it with great vigor. In 1931 he was elected as President of All India Kashmir Committee and he infused new life in the movement of Kashmir Independence and in 1948 created a full battalion of volunteers from his Jamaat and gave under Government control at his expense to take part in war in Kashmir." *(Al-Fazal, December 3, 1965)*

- The Pakistan Times, in its November 9, 1965,

issue paid tribute to Huzoor in the following words, "Imam Jamaat Ahmadiyya, Mirza Bashiruddin Mahmood Ahmad, after a long illness passed away in Rabwah on Monday morning. He will be laid to rest in Rabwah at 10 o'clock on Tuesday morning. Before his burial a meeting of Election for Caliph Committee will be held in which new Imam will be elected. According to the news received from Rabwah, a large number of members of Ahmadiyya Jamaat are arriving in Rabwah from all over Pakistan to pay last tribute to their departed Imam… Mirza Bashiruddin Mahmood Ahmad was elected Imam in 1914. He opened missions all over the world particularly in Africa, Europe and America. In this connection he opened 96 new missions abroad and now there total number is 152. The Jamaat's missions have great success in Africa, particularly on the west coast. There they had to work extremely hard against the Christian preachers. When movement for Pakistan was at its peak, Mirza Sahib supported Muslim League vigorously. Before that in 1924, when Shudhi movement was started by Arya Samaj to convert Muslims in UP to Hinduism en masses, he fought back with great courage…….In addition to translation of Holy Quran in more than a dozen languages and commentary, he has left behind an extensive and valuable literary treasure." *(Al-Fazal, December 3, 1965)*

● The daily Nawa-e-Waqt, published the news of his demise in these words, "Lahore November 8.– Spiritual Leader of Ahmadiyya community, Mirza Bashiruddin Mahmood Ahmad passed away this morning. He was ill for a long time. He was 77 years of age. He will be laid to rest tomorrow in Rabwah. For the election of new spiritual leader, a meeting of Elective Council is in progress in Rabwah and new Spiritual Leader will be elected before the burial of Mirza Bashiruddin Mahmood Ahmad. He was elected the head of Jamaat in 1914. He opened new mission all over the world in general and in Africa, Europe and America in particular. In this connection he himself twice visited Europe. He opened 96 new missions in total. These missions are working against Christian missions particularly along west coast of Africa. During the movement for Pakistan, the Late Mirza Bashirud Din Mahmood Ahmad supported Muslim League. In 1922 when Arya Samaj started the movement to convert Muslims in UP to Hinduism, Mirza Sahib worked a lot to stop those conversions. He got Holy Quran translated in more than a dozen languages including Dutch, German, Indonesian and Swahili languages. He was also the President of All India Kashmir Committee in 1931. In 1948, he created "Furqan Battalion" of volunteers and gave it under the high command to participate in Kashmir Jihad. Members of the Ahmadiyya community are arriving in Rabwah to participate in the funeral of Mirza Bashiruddin Mahmood Ahmad, many of them are arriving from overseas."

(Al-Fazal, November 13, 1965)

● Daily newspaper Mashriq, in its November 10, 1965, issue gave the news of his demise, "In the history of Ahmadiyya Jamaat this stage has come after 51 years and it is going to elect new leader. After the demise of the founder of the Ahmadiyya community (Hazrat) Mirza Ghulam Ahmad Maulvi Nooruddin was elected as first caliph. He remained in this office for six years until his demise. After him the elder son of Mirza Ghulam Ahmad, Mirza Bashiruddin Mahmood Ahmad was elected as second caliph."

(Al-Fazal, November 13, 1965)

●. Daily Imroze of Lahore counted his countless services to the Muslims in its November 13, 1965 issue and particularly mentioned the missions in Africa, Europe and Africa, leadership in the

political affairs of the nation and the translations of the Holy Qur'an. Similar tributes were paid by "Nai Roshani" of Karachi dated November 10, 1965, and Daily Hrriyyat of the same date, The light of Karachi dated December 18, 1965, and Weekly Insaf, Rawalpindi of December 4, 1965.
There were many more Pakistani newspapers, including the Daily Naee Roshni (Nov. 10, 1965); the Daily Huniat (Nov. 8, 1965); the English Daily, The Light (Nov. 16, 1965); and the weekly Insaaf of Rawalpindi. There were also many letters to the Editors from many individuals, too numerous to mention here.

Newspapers from outside Pakistan include the Sidq-i-Jadid, Lukhnow, India (Nov. 19, 1965); Newspaper Roshni, Srinagar, Kashmir (Nov. 11, 1965); the Daily Haqeeqat, Lukhnow(Nov. 10, 1965); The daily Tribune, Ambala, India (Nov. 9, 1965); The Daily Samaj Katak, Orisa, India (Nov. 13, 1965); The Liberian Star, Liberia, West Africa; etc., etc.

The President of Liberia, William V. S. Tubman, sent a message of condolence and said: "I offer my sincere condolences to the Ahmadiyya community. My heart-felt sympathies are with you. Please convey my sentiments to all."

The prophecy required that the Musleh Mau'ood find fame in the corners of the earth. Such a large scale mention of his demise illustrates that he, in fact, had won fame all over the world. The prophecy, therefore, was fulfilled in him in all its grand details.

Let us humbly pray that Allah elevate him in ranks in Jannatul Firdaus and count him among His very chosen servants. May we become able to mould our lives as he wished us to serve the cause of Ahmadiyyat. Ameen!

Continuation from Page 2

Darsul Hadith

On one occasion, probably before the command for the women to observe seclusion was revealed, he was with his honoured wife Ḥaḍhrat Aisha, when a person called on him. On receiving the intimation, the Holy Prophet صلى الله عليه وسلم remarked to Ḥaḍhrat Aisha that the visitor was not a good man. But when he came to him, he talked to him in an affectionate and conciliatory tone. As he went away, Ḥaḍhrat Aisha submitted, "O Prophet of Allah, you do not hold a good opinion of him and yet you have been so engaging to him in your conversation." The Holy Prophet صلى الله عليه وسلم said, "Aisha! is it not my duty to deport myself in excellent ways in my social contact with the people?"

Before embracing Islam, Abu Sufyan was a bitter enemy of the Holy Prophet صلى الله عليه وسلم.

But when the Caesar of Rome enquired of him about the teachings of the Holy Prophet to his people صلى الله عليه وسلم and asked if he had ever broken a promise or betrayed a trust, Abu Sufyan had nothing to say about the Holy Prophet صلى الله عليه وسلم but that he prohibited worship of idols and taught excellent manners and that he had never broken the pledge he made with them.

This excellence of his conduct was not confined to men only. He has included even dumb animals within the fold of his compassion. He would constantly impress on his companions, "It is a good deed to show compassion to all living beings."
Once when a camel was moaning piteously under the weight of excessive load, the Holy Prophet صلى الله عليه وسلم was deeply moved and walking over to the beast, compassionately patted his head and told his owner that the dumb animal was complaining of his cruel treatment and that he should treat him with considerateness so that he may be shown compassion in the heavens.

Such are the manners as have been taught us by our Master. It grieves one's heart to see many Muslims of today being so very unmindful of their social duties.

HAZRAT MIRZA BASHIRUDDIN MAHMOOD AHMAD

Khalifatul Masih II "Musleh Maoud" رضي اللّٰه عنه

Moulvi Bashir Ahmad Dehlavi Translated by Naseeruddin Shera

The Holy Prophet Muhammad صلى اللّٰه عليه وسلم had given the tidings of the advent of a spiritual, pious and Promised son of Mahdi at a time when Islam would be at a stage of decline and depression. He had prophesied he would come with a mission to revive and strengthen the Islamic theology and, through him, Islam, would resurge on the surface of the Earth. The Holy Prophet صلى اللّٰه عليه وسلم called this Holy Spiritual son as the Musleh (Reformer), and the Promised one, and said about him:

Yata-zavvajo-wa-yooladu-lahu

The Promised Messiah shall marry and will have children. This was an indication that this marriage would be of a special nature and, through this, Allah shall grant him such children as would be assisting and co-operating in carrying on his mission.

In context of this prophecy of the Holy Prophet Muhammad صلى اللّٰه عليه وسلم, some of his eminent followers had also prophesied that, on completion of the Promised Messiah's tenure, one of his sons would be bestowed with unique splendour and glory and shall ascend the throne of Khilafat. Hazrat Nematullah Shah Wali, a prominent Muslim saint, prophesied in his famous poem that the coming one shall be the Promised Mahdi and also the Promised Messiah. He also mentioned that this Promised One's name shall be Ahmad and that when his tenure would end, one son of his, shall be his true spiritual inheritor and would carry out his mission. In Talmud, the authentic book of Jewish diction - the advent of two Messiahs is mentioned and that the latter one shall be greater the former and, after him, his son and grandson shall be his successors.

And thus, when came the time of the Promised Messiah and the advent of the Promised son, Allah revealed, to the Promised Messiah, further details of this prophecy with happy tidings of his ascendance, advancement and achievements.

Hazrat Mirza Bashiruddin Mahmood Ahmad رضي اللّٰه عنه received his education in the District Board Primary School and, later in 1898, in Taleemul Islam High School when it was started. Nevertheless, in his student life he was never interested in routine book knowledge, and could not succeed in the Government Entrance Examination. This was the end of his formal education, which was not merely incidental, but a great miracle of the Divine Destiny. Incidents later proved that the Lord Almighty Himself wanted to be his teacher. Thus the world witnessed that he not only had intrinsic and spiritual knowledge but his insight into basic wisdom was so vast and deep that, however, learned a scholar, armed with whatever worldly knowledge attacked Islam he

would prove to be a mere academic novice. Thus the fulfilment of the divine revelation became manifest. **"Would abound in the Wisdom of the Explicit and the Intrinsic"**

During the lifetime of the Promised Messiah he had developed a strong desire for religious services, hence when the Promised Messiah, during the last days of his life, appealed to the youth to come forward to serve Islam, Hazrat Mirza Bashiruddin Mahmood Ahmad offered himself and soon formed Anjuman Tashheezul Azhaan and under its supervision, started a magazine by the same name, through which the work of religious preaching was carried out. At the time of the Promised Messiah's demise he was only 19 years of age, even at that time, highly convincing and silencing replies to the criticism flowed from his august pen. On 26th May 1908, the Promised Messiah عليه‌السلام passed away at Lahore. At that moment this promised son stood by the bed of the Promised Messiah and vowed:

"Even if all the people leave you and I am left alone I would stand by you and would face all opposition to and onslaughts on your Mission."
He very well kept up his covenant, and, all through his life, never cared for anyone's enmity or opposition and, always actively endeavoured towards the progress of Islam and Ahmadiyyat.
Early in 1911, with the permission of Hazrat Maulana Nooruddin, Khalifatul Masih I, founded the Anjuman Ansaarullah, whose members were required to donate some of their time for religious service, propagation of Islam and Ahmadiyyat and to promote mutual amity, love and universal fraternity. This proved to be a great success in generating great zeal and interest in the Missionary and Reformatory work.

In September 1912, he travelled to Egypt, thence to Mecca and performed the Hajj and remained active in preaching Islam and Ahmadiyyat during his sojourn.

In June 1913, he started, "The Al Fazl" a news paper for the Jamaat in which, apart from the national news, educative, informative, historical, preaching and reformatory articles were published. In a very short time this paper gained popularity not only among our own people but amongst others as well. After the demise of Hazrat Khalifatul Masih I رضي‌اللّٰه‌عنه, this very newspaper became the central organ of Jamaat.

On 27th May, 1908, on the demise of the Promised Messiah عليه‌السلام, when Hakim Maulana Nooruddin رضي‌اللّٰه‌عنه was elected the Jamaat's first Khalifa, the first man to take the oath of allegiance was Hazrat Mirza Bashiruddin Mahmood Ahmad. Hazrat Khalifatul Masih I, was very happy with him and used to look upon him with love and respect. During his illness he always used to appoint him as Imam-ul-Salat (to lead the prayers) and, often, in his public speeches and sermons, used to praise the spirit of his obedience, religious service and his intellectual ability. At times, indicating expressed that he shall be the successor after him.

On Friday the 13th of March 1914, Hazrat Khalifatul Masih I رضي‌اللّٰه‌عنه, passed away. And on the 14th of March, 1914, at the time of Asr Prayer, in Masjid Noor Qadian, the Ahmadis gathered, where Hazrat Nawab Muhammad Ali Khan, who was a Sahabi (companion) and son-in-law of the Promised Messiah, read out the "will"

of Hazrat Khalifatul Masih I and requested the people to act accordingly and elect someone as his successor. On this Maulana Syed Ahsan Amrohvi proposed the name of Hazrat Sahibzada Mirza Bashiruddin Mahmood Ahmad. He was hesitant and refused at first, but on the fervid persistence of the people, realised that it was the verdict of Allah and accepted the oath of Allegiance of the Ahmadis and thus became the Second Successor to the Promised Messiah عليه السلام.

The Golden Era of His Khilafat and His Magnificent Achievements

From 14th March 1914 to the 7th of November, 1965, a period of about fifty two (52) years, he led the Jamaat, which took great strides some of which could be enumerated as under:

Propagation of Islam

One of his most important achievements was the founding of a strong system for propagation and preaching of Islam within the country and abroad. Soon after his ascension to Khilafat he announced that his first task shall be the propagation of Islam. According to his mandate of 12th April, 1914, delegates from all over the country were invited to a Majlis-e-Shoora to discuss about propagation of Islam. In this he expressed his desire that amongst them there should be a band of men who should know various languages so that they could easily propagate Islam the world over. He stressed:

"I would like to see the truth of Ahmadiyyat shine far and wide in the world. This was not difficult for our Lord to be achieved."

For the fulfilment of this task he established Nazarat Dawato Tabligh in 1919, and the Madrasa Ahmadiyya as the basic centre and made efforts for its advancement and steered it from the status of a mere Seminary to a University, and all these efforts were aimed to provide learned religious missionaries. He opened various missions abroad for the propagation of Islam. In 46 Islamic countries Missions were solidly established when he departed from this world. And around them active and sincere Jamaats exist till now.

Quranic Wisdom

Allah had granted him a deep encyclopaedic intrinsic spiritual knowledge and understanding of the Holy Quran, thus fulfilling the prophecy that through him the glory of Islam and the dignity of Quran would be convincingly established. He had said that there were hundreds and thousands of truthful realities of the Holy Quran which Allah has disclosed on him with His special grace through intuition and revelation.

(Tafsir-e-Kabir, Vol. 6, pg. 483)

He had also declared that he was bestowed with such a meaningful wisdom of the Holy Quran that, if anyone, with whatever knowledge and following whatever religion, criticised the Holy Quran, by the grace of Allah, he would convincingly silence and satisfy him through Quran alone. He had many a time, thrown challenges to others about writing commentaries on Quranic wisdom. Though he was not a Prophet, yet none became ready to accept his challenge. It was his claim that he would interpret new wisdom from the Holy Quran.

In a public gathering in Delhi in 1944, claiming himself to be the "Musleh Maoud" (Promised Reformer) and reiterating his challenge about the interpretation of the truths and wisdom of the Holy Quran, he declared:

"I do claim now again that even if thousands of scholars assembled to compete with me in writing commentaries of Quran, yet the world would accept and acknowledge that my commentary was unique in wisdom of divine truths in depth."

The new definition of the wisdom of the Holy Quran, written in his Tafsir-e-Kabir, bears undeniable evidence of the truth and validity of the aforesaid claim. The age became convinced of the superiority of his Quranic knowledge. Maulvi Zafar Ali Khan, Editor of "Daily Zamindar" Lahore, himself an eminent Muslim leader, writer and a bitter opponent of Ahmadiyyat, while addressing other opponent groups and to concede: "Listen with your ears wide open, you and your accomplices could never compete with Mirza Mahmood till resurrection. Mirza Mahmood has Quran with him, and a deep knowledge of Quran, What have you got? ... You have never read Quran in dream."

[Ek Khofnak Saazish, by Moulvi Mazher Ali Azhar, pg. 196]

On his death, in a condolence note written in Sidq-e-Jadid, Lucknow, it was mentioned:

"May Allah reward the Imam Jamaat Ahmadiyya's effort towards world-wide publication of The Holy Quran and its wisdom and also for the propagation of Islam in all the corners of the Earth and in lieu of this let us overlook all other matters. The learned manner in which he has interpreted in detail, the truth and wisdom of the Holy Quran was real unique."

[Sidq-e-Jadid Lucknow, Vol. 51, Nov. 18th 1965]

Translation and Publication of the Holy Quran in Various Languages

It was also one of his great achievements that he got the Holy Quran translated in various important languages of the world so that, those who did not know Arabic, the glory and wisdom of the divine book could be made available to them in their own languages. This work was continued in Khilafat-e-Salisa and further in Khilafat-e-Rabia. First of all the English translation of the Holy Quran was published, then its commentary. During his Khilafat, translations in 14 other languages were in progress.

Establishment of Mosques in foreign countries

The main aim of Jamaat Ahmadiyya was to spread the teachings of the Holy Prophet Muhammad صلی اللہ علیہ وسلم, and by practising it, lead the humanity to the heights of spiritualism and purity. In order to attain this, wherever the Jamaat is formed, Missions and later Mosques are built. And the mosques also serve as academics for spiritual knowledge and training. During his Khilafat many mosques were constructed in foreign countries as well.

Imparting of moral training

Along with the missionary work he did a great deal towards imparting moral training to the Jamaat. Some of his achievements in this direction were as under.

- He affirmed the Divine System of Khilafat on solid foundations and declared, "Khilafat is a source and beacon of Divine Light. So hold on firmly to Khilafat." Once again he declared,

"Friends, my last advice would be that all blessings are in Khilafat. Prophethood is a seed after which the Khilafat spreads its benevolence in the world around. Hold on firmly to true Khilafat and spread

its blessings in the world. Allah would be merciful to you and would bless you in this world and in the hereafter."

- In order to consolidate and organise the Jamaat he established the central and regional Anjumans and, for better functioning various important Nazarats were established under the aegis of Sadar Anjuman Ahmadiyya Qadian.
- Nazarat Dawato Tabligh
- Nazarat Taleem
- Nazarat Umoor-e-Aamma
- Nazarat Bait-ul-Mal and
- Nazarat Ulia above them to oversee,

guide and direct all sections of the Jamaat. In order to make them capable of successfully shouldering the important assignments and responsibilities of the future, separate organisations were formed in Jamaat:

- The Organisation of Ansaarullah for men above 40 years of age.
- The organisation of Khuddam-ul-Ahmadiyya for youth below 40.
- The Organisation of Atfal-ul-Ahmadiyya for boys of below 15 years.
- The organisation of Lajna Imaullah for women.
- The Organisation of Nasirat-ul-Ahmadiyya for girls. Through all these organisation, essential moral and organisation training was imparted on firm grounds.

Migration of Jamaat from India

In 1947, when the country was divided, along with other Muslims, the Ahmadis also left for Pakistan. In order to ensure their unity, integrity and cohesiveness, a great city Rabwah was built, wherein, offices, schools, colleges and various departments were re-established and re-organised. All the necessities of life were also made available. Hazrat Musleh Maoud himself spoke thus of Rabwah: "I am astonished, as to what was the force that brought and habilitated you in a place which even the Governemt had failed to habitat. Seeing Rabwah one is reminded of the times when Allah had re-laid the foundation of Mecca through Hazrat Ibrahim عليه السلام and his son Hazrat Ismail عليه السلام

[Al-Fazal Nov. 26th 1961]

Mobilisation of the Jamaat for Sacrifices

Hazrat Musleh Maoud planned, re-organised and consolidated the financial structure of the Jamaat on very sound footings by initiating various schemes and appeals for donation and contribution. Some of them were as under:

1. On 12th April 1914 he appealed for financial donations for Anjuman Taraqqi-e-Islam in order to send his missionaries to all the cities and towns of India for the preaching of Islam. For this he foreset an expenditure of Rs. 12,000 a year. The Jamaat willingly responded to the call.
2. The scheme for the completion of Minaratul Masih - On November 1914, Hazrat Khalifatul Masih-II (peace be upon him) called on the Jamaat for financial contribution for the completion of the Minaratul Masih. As a result the Minaret was completed in December, 1916.

[Al Fazl, 28th December, 1916]

3. Call to women to mobilise funds for preaching - In December, 1916, he appealed to the ladies of the movement for donation stating that till now only the men were bearing the expenses of around Rs. 8,000 to Rs. 10,000 a month from

which various religious requirements were met. But since the expenditure on propagation were met. But since the expenditure on propagation in foreign countries was rising a further sum of Rs. 500 per month was estimated to be required.

[Supplement Al Fazl, December 16th, 1916]

Allah, gracefully, enabled the ladies of the Jamaat to respond to Huzur's call, and they readily took upon themselves, the responsibility of meeting the extra expenditure.

4. Call to donate for the London Mosque - On 7th February 1920, he called upon the Jamaat to contribute towards the building of a mosque in London and the Ahmadis responded overwhelmingly and willingly.

[Taarikhe Ahmadiyyat, Vol. 5, pg. 258]

5. Call for the publication of "A Present to the Prince of Wales" - Prince of Wales who later became King Edward the VIII, came to visit India in December, 1921. Hazrat Musleh Maoud رضي اللّٰهعنه proposed that a befitting gift be presented to His Highness, the Prince of Wales. After this call Huzur wrote a book "A present to the Prince of Wales", which conveyed to the Prince the Islamic teachings. Through individual per head contribution of one Anna by more than 20,000 members of Jamaat this book was printed. On the 27th of February 1922, an Ahmadiyya delegation presented the book in a studded Silver Tray to the Prince.

6. Participation in the Wembley Conference London - Huzur, along with a few Khuddam himself went to England to participate in the Wembley Conference. All the Expenses were borne by the Jamaat.

[Al Fazl 16th July, 1925]

Tehrik-e-Jadid

Through this important scheme many Ahmadiyya Muslim Missions were established the world over. In 1934, the Majlis-e- Ahrar, according to a well laid conspiracy, sent some of its volunteers to create mischief by organising conferences at Qadian. And, with great uproar and drum-beat announced that they would destroy Qadian itself. The atmosphere in the rest of the country was also vitiated for the Jamaat. Government was also backing these elements. It seemed all the forces had combined against Ahmadiyyat. However, the foundations of this holy Jamaat were laid by the Lord of Heavens Himself, in the face of the strong and piercing winds of opposition, provision to safeguard the meek and delicate plant of Ahmadiyya was to be made by God Himself. As the nefarious intentions of the Majlis-e-Ahrar unfold, Allah through His chosen Servant, initiated a great Universal Scheme of Tehrik-e-Jadid, which not only brought to naught, the plans of the opponents, in a very short time the truth of Ahmadiyyat also became manifest and the flags of its Spiritual Conquest and Supremacy were pitched firmly and high. This scheme was based on 27 demands and contained comprehensive and all embracing provisions by which every member of the Jamaat was convinced that in order to establish the Oneness of God, to restore the dignity of the Holy Prophet صلى اللّٰهعليهوسلم, and to prove the truth of Islam and to establish a righteous society one had to first bring about a palpable and manifest change in his own life and conduct as well.

Hazrat Musleh Maoud رضي اللّٰهعنه, in the beginning,

demanded only 27,500 rupees from the Jamaat. The Jamaat in only one and a half month made a cash contribution of 29,712 rupees. And in the first year 103,000 rupees and in the second year 110,000 rupees and in the third year 140,000 rupees were presented. Initially this scheme was optional and for three years only. Later it was extended to seven years, again to ten years. On completion of the ten year period this scheme was further extended by Huzur to 19 years and in 1953, when the 19 year term ended Huzur made it a permanent scheme. Under it the preaching activities were extended to many other foreign countries.

Waqf-e-Jadid

Similarly the scheme of Waqf-e-Jadid was initiated so as to promote missionary and reformative activities of the Jamaat in every city, town and village in India and Pakistan by appointing Teachers everywhere. This scheme was introduced on 27th September, 1957.

Tours abroad

Though Hazrat Khalifatul Masih II (may God be pleased with him) was over busy shouldering the responsibilities of Khilafat, yet Huzur visited Europe twice. First in 1924, to participate in the Wembley Conference along with 12 companions, breaking journey at Damascus, Palestine and Egypt halting briefly at each of these places Huzur reached England passing through Italy and France. He met Mussolini in Italy enroute. On reaching London his visit was much publicised by the media. In many of them his photographs also appeared, and the Britishers welcomed Huzur with extra-ordinary warmth and zeal. On 23rd, September 1924, Chaudhary Muhammad Zafarullah Khan read out Huzur's article in the conference, which was published in the form of a book titled "Ahmadiyyat the true Islam". At the conclusion of the reading the hall reverberated with cheers and applause. The chairman praised the success of the article in glowing terms.

During his stay in England, Huzur laid the foundation of the Ahmadiyya Mosque on the 19th of October, 1924. On this occasion, apart from British elite, prominent citizens including ministers, ambassadors, diplomats and other dignitaries of Japan, Syria, Czechoslovakia, Ethiopia, Egypt, America, Italy, Australia and Hungary also participated. Huzur after an absence of 4 months, returned home with unique and tremendous success.

The second journey Huzur undertook was in the first week of April 1955. In this tour, passing through Damascus and Lebanon, Huzur visited Geneva, and thereon via Zurich, Hamburg and Hague reached London. This tour was mainly for the treatment of Huzur's ailment which he suffered after a murderous attempt on his life. But Huzur, despite his illness, opened various missions in Europe. Wherever he went he met people individually and in groups. In Damascus he delivered the Friday Sermon in Arabic and in European countries in English. During his stay in London Huzur convened a historic conference on the Missionaries working in all countries. This was held on 22nd, 23rd and 24th of July, 1955. In this conference Huzur emphasised the urgent necessity of expanding the activities of Tabligh-e-Islam, publication and translation of the Holy Quran, construction of mosques, establishment of schools

and seminaries to train new missionaries. Huzur himself attended all sittings. This tour extended for six months.

In the long 52 year span of his Khilafat, various other achievements are credited to him. He guided the Muslims in Politics especially during the Non-Co-operation Movement of the Congress, devoted his attention towards the scheduled classes and Harijans and countered the "Shuddhi" movement in Malkanas. During the Simon Commission and the Round Table conferences he guided the nation through his valuable writings and speeches.

In order to establish peace, understanding and good-will among the communities he laid the foundation of regular and frequent holding of "Founders of Religions Day" meetings, in which speakers from various faiths were invited to speak about the teachings of their own religion and founders from one platform.

During the first year of his Khilafat, he wrote a book "Haqeeqat- ul-Nabuwwat" in which he said: "Ignorant men blame us that by believing in the Promised Messiah as a Prophet we insulted the Holy Prophet of Islam صلی اللہ علیہ وسلم. What do they know about the state of One's heart? How could they fathom the great love, deep affection and high reverence we have for the Holy Prophet صلی اللہ علیہ وسلم And what do they understand, how did the love of the Holy Prophet صلی اللہ علیہ وسلم penetrate in my heart. He is my life, my heart, my desire. In his slavery is my honour and his shoe-bearing, is more valuable to me than the Imperial throne. The control of Seven Continents is nothing in comparison to sweeping in his house. He is the beloved of the Lord - why should I then not love him? He is the intimate of God so why should I not search for his intimacy? My condition corresponds to the spirit in the couplet of the Promised Messiah علیہ السلام:

"Next to God, intoxicated with Muhammad love, I am and if this be infidelity, by God I am the greatest Infidel."

This is only the love of the Holy Prophet صلی اللہ علیہ وسلم which compels me to falsify the belief of the total closure of the Chapter of Prophethood. This is an insult and affront to the Holy Prophet of Islam صلی اللہ علیہ وسلم.

FRIDAY SERMON

Continuation from page 5

of war. In the sacred area around Kaaba, some people saw these Muslims and being afraid of being exposed, Muslims killed two of the people. People came to the Holy Prophet صلی اللہ علیہ وسلم to complain about the murders. The Holy Prophet صلی اللہ علیہ وسلم did not say that you have also been oppressing us and so these killings are justified; rather he said that you have been wronged, and gave blood-money as per the custom of that time. And the Holy Prophet صلی اللہ علیہ وسلم severely reprimanded those Muslims.

Such are the standards which we must follow. The Promised Messiah علیہ السلام was sent to re-establish such standards among Muslims. We cannot do true Tabligh without first establishing such standards of justice amongst us. Otherwise, the world would tell us to mend our own affairs. May Allah enable us to follow his teachings and may he enable us to become a role model for others in establishing justice. Ameen.

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QIADAT TABLIGH MAJLIS ANSARULLAH UK

Tabligh Waqfe Arzi in Spain.

Following Huzoor e Aqdas (aba) Friday Sermon in Spain regarding Tabligh, many of you asked about Tabligh Waqfe Arzi in Spain. I am pleased to inform you that Huzoor e Aqdas (aba) has graciously granted permission for this Tabligh project.

Qiadat Tabligh of Majlis Ansarullah UK is starting 'Tabligh Waqfe Arzi in Spain' Those who want to participate in this will be self funding their Waqfe Arzi.

Any ansar brother who would like to participate Please contact me or your local Zaeem for further details

Wassalam
Shakil Ahmad Butt
Serving as Qaid Tabligh

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ANNOUNCEMENT FOR ADMISSION

TO JAMIA AHMADIYYA UK 2019

JAMIA AHMADIYYA UK WILL BE HOLDING ENTRY TEST AND INTERVIEW ON 10TH AND 11TH JULY 2019 FOR THIS YEAR'S INTAKE OF STUDENTS. THE FOLLOWING CONDITIONS APPLY:

Qualifications: Minimum qualifications for the candidates are six GCSE, three A-Level or equivalent with C grades or 60% marks.

Age on Entry: Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

Medical Report: The applicants MUST submit a detailed medical report from the GP with whom they have been registered.

Written Test and Interview: The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. However, candidates will be judged for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah عليه السلام.

Procedure: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- A detailed medical report from the GP.
- Photocopies of the GCSE or A-Level results.
  If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- 2 passport size photographs.
- The spellings of the name must be the same as in the passport.
  Any change must be accompanied by the certification for that change.

LAST DATE: The application for the 2019 entry MUST arrive by **30th May 2019.**
Applications received after that will not be considered.

Applications should be addressed to:

THE PRINCIPAL
Jamia Ahmadiyya UK
Branksome Place
Hindhead Road
Haslemere
GU27 3PN

For any further help or clarification:
T: +44(0)1428647170 /+44(0)1428647173 Mob: +44(0)7988461368 F: +44(0)1428647188

Jamia is open from Monday to Saturday from 8 am to 2 pm.
Visitors are welcome ONLY by prior appointments.

Tabligh Stall Organised by Majlis Coventry
Messiah has come campaign





Majlis Coventry had a successful Tabligh day on 26th January 2019 at Coventry City Center. Zaeem Asim Sb, Nabeel sb , Salman Yusuf Sb and Aamir Sikander distributed leaflets and were able to convey the message of Islam Ahmadiyyat to local community members.

Several members looked at the banner of the Promised Messiah and stopped to have a more detailed view. One of the ladies started a conversation and said she was very impressed with our conduct and the way we have presented ourselves.

One of our contacts Anna said the banner of the Promised Messiah attracted her and made her stop to enquire about who we were and why we had such a lovely message. She informed us that she was a religious education teacher and had read the Holy Quran. Her daughter Kelly was present too. They both listened to the message that we gave and wanted to learn more. They said they don't believe in Jesus to be God or son of God. I invited them to a ladies Tabligh event in Burton, which they agreed to come so that they can learn more about Islam.

Similarly we met a gentleman from Tanzania. We gave to him the short message of the Imam Mahdi and Messiah. He said he had never heard about our communityand continuosly looked at the Promised Messiah's banner.

Another gentleman came who had converted to Christianity from Sikhism. He was also very keen to learn about our community.

Alhamdolillah, had a great Tabligh day despite the cold weather.

Contribution of Muslims in the First World War

Majlis Nottingham

A talk was organised on the topic the Muslim contribution in the First World War in Great Oakley village, Northamptonshire by Majlis Nottingham.

Dr Irfan Malik sb gave a talk on this subject and presentation also included introduction of the Ahmadiyya Muslim community and its activities.

There were 120 people present in the audience.

The feedback included comments about how the talk highlighted the positive aspects of being a Muslim, while reflecting on our strong shared history. It gave further opportunity to introduce and then talk about our Ahmadiyya Muslim community.





Majlis Mosque Coffee Morning

A coffee morning with neighbours.

Majlis Mosque organised a coffee morning on 31st January with neighbours around the Fazal mosque, London.

There were many informal discussions and guests were given a tour of the mosque including the book shop. A number of them showed a keen interest in various Jamaat literature.

A total of 16 guests attended this event and were very happy and appreciative of this.





Muqami Region Tabligh Forum





Muqami region held a tabligh forum on 30th January 2019. The event was attended by 110 ansar from various majalis in the region.

This event was chaired by Shakil Ahmad Butt sb, Qaid Tabligh Majlis Ansarullah UK.

The program was started with a recitation of the Holy Quran. Mahmood Chaudhry sb, Zaeem Ala presented the report of tabligh activities.

There was a presentation of various selected video clips about the importance of Tabligh. Similarly a presentation on the Tabligh projects of Majlis Ansarullah was also presented by Qaid sb Tabligh.

Sheikh Rafiq sahib Addl Qaid Tabligh also gave a speech on the importance of this noble activity and motivated Ansar towards their responsibility to actively participate in Tabligh activities.

The programme closed with silent prayers lead by Mubarak Cheema sb Moavin Sadr Majlis Ansarullah UK.

Wandsworth Majlis Tarbiyyat Forum

Majlis Wandswoth Town successfully organised a Tarbiyyat Forum on Sunday, 16th December, 2018 at the local Salat Centre situated at 140 Garratt Lane. Respected Mubarak Ahmad Cheema and Mr Tahir Chowdhury attended the Forum as special guests.

The programme started with the recitation of the Holy Quran by Mr Tahir Mahmood. A portion from the Promised Messiah (AS)'s book 'Noah's Ark' was read by Mr Munir Nasir. Missionary of the community respected Naseem Ahmad Shams discussed in detail the importance and reward of offering prayers in congregation. During the course of the session a short clip of the concluding address delivered by His Holiness Hazrat Mirza Masroor Ahmad (atba) at the Annual Ijtema of Majlis Ansarullah UK 2018 was played. A total 90 members attended this Forum.

Dinner was served to the participants after the silent prayer.





Noor Region Seerat un Nabi Convention

Majlis Ansarullah Noor region organised a Seerat-un-Nabi Convention on 25th November 2018 at Fircroft Primary School.



The programme started at 6:30pm with recitation of the Holy Qura'an and Nazm. Murabbi Raza Ahmed sb gave an introduction and Murabbi Ata ul Momin Zahid sb delivered the key note address. Shakil Ahmed Butt sb (Qaid Tabligh) attended the event. The programme was chaired by Sheikh Rafiq Tahir sb (Additional Quaid Tabligh).



23 non-Ahmadi guests from African, Somalian, Indian and British backgrounds attended the event. A book exhibition was also set up. The guests showed an interest in the books and in the
Q & A session.



An ex-British police officer guest shared his experience and said: *"I have been a police officer for 30 years and I have only dealt with 2 Muslims over that 30 years as a police officer. I have always found them as law abiding citizens. I also lived and enrolled in Mitcham, which has got plenty of Muslims and they are the friendliest people you can wish them to be".*



An African Lady guest expressed her feelings *"I enjoyed the day and all the things. What they have told, is stand for peace and love and that is the lesson I have learnt today".*

"Kamini and Sejal" two sisters from a Hindu background, attended the event with their family. Kamini said, *"I have been to one of these events a couple of times before. It is so inspiring to see everybody coming together and it is nice to see the positive messages that come out".*



Sejal told, *"I have been to a few programmes in the past, but each time learnt something new. I think the world will benefit more by hearing more about your organisation and everything you do. So please keep up the good work".*

Dinner was served at the end of the programme, which finished at 8.30pm.

Tabligh Exhibition in Welsh National Assembly



Majlis Ansarullah Wales Region held an exhibition themed "Introduction to Ahmadiyya Muslim Community" in the Senedd Hall at the National Assembly for Wales, Cardiff Bay on 7th January 2019. This also included a Quran exhibition. The official opening ceremony for the exhibition was held at 12:00 pm by Mr. Mohammad Asghar, Member for Welsh Assembly. Mr Lee Canning, Deputy Chairman Welsh Conservative party for Wales and Mandy Jones, Member Welsh Assembly also attended the event. From South Wales Police, PC Richie Paines BEM also visited the Exhibition.

The programme started with the recitation of the Holy Quran and English translation by Feroze Ahmed Domun Sahib after which Munawar Mughal sb , Regional Nazim e Ala Wales, welcomed the guests to the event.

Mr. Lee Canning, Deputy Chairman Welsh Conservative party said in his speech that the Ahmadiyya Muslim Community works with other communities to ensure that every one is well represented and to establish places of worship for all. He mentioned that the Ahmadiyya Community has been granted permission to build a mosque here in Wales and by organising events such as this, the community is demonstrating that they are ready to integrate with the rest of the communities out there. He said that displaying the Holy Quran in 25 languages at the exhibition shows that religion is accessible to all. Mr. Mohammad Asghar in his speech, appreciated the efforts that the Ahmadiyya Muslim Community has made to organise this event. He said that the Ahmadiyya Muslim Community is established in over 200 countries and promotes peace, harmony and understanding and rejects extremism. He also appreciated the efforts made by the Ahmadiyya Muslim Elders Association in contributing to various charities in UK and worldwide and also said that he hopes to see the Head of the Ahmadiyya Muslim Community Hadhrat Mirza Masroor Ahmad (aba) visiting the Wales region in the future to lay the foundation stone for the Cardiff Mosque. The opening session was concluded with a silent prayer.

Mandy Jones, Welsh Assembly Member also attended the event and showed an interest in the Quran exhibition which was displayed in 25 translated languages. All the guests visited the whole exhibition





and commended the Community's efforts and achievements. Saleh Baqi Sahib, Regional Nazim and other members briefed the guests about the Jamaat and its activities in the UK.

After the opening ceremony, guests were also offered refreshments including Welsh Cakes which was organised by the catering services of the National Assembly.

The exhibition continued into the evening and Assembly staff and members of the public visited it during this time. A large amount of free literature was also available to the visitors. A key aspect of this was the Welsh translation of the selected verses of the Holy Quran, sayings of the Holy Prophet (saw) and writings of the Promised Messiah (as) which were on display for the benefit of the local Welsh speaking guests. The visitors and guests took home literature of their choice such as the Holy Quran with English translation and books such as Pathway to Peace and The life of Holy Prophet (saw).

It is also to be noted that this is the second time that Majlis Ansarullah has been able to hold an introductory exhibition at such a high forum in Wales after the first held in 2014. A number of meetings with the Assembly officials and organisers were held prior to the exhibition for permission and preparation which also provided an opportunity to us to introduce the jamaat. A special thanks goes to Mohammad Asghar AM for sponsoring the whole programme.

Mr. Mohammad Asghar also tweeted saying: 'Excellent launch today of the "Introduction to Ahmadiyya Muslim Community" exhibition in the National Assembly today. The first event to be held here in 2019.'

Mr. Lee Canning Deputy Chairman Welsh Conservative Party in his tweet wrote: 'Great to join @ Munawar_Mughal1 and @Mohammad Asghar at the recent Islamic engagement exhibition in the Senedd. Proud to have been asked to speak at the event in an event open to all communities.'

Names of Ansar who made a special contribution towards this programme are: Feroze Ahmed Domun Sahib, Sadat Ahmed Sahib, Haris Lateef Malik Sahib, Basharat Ahmed Sahib, Saleh Baqi Sahib, Arshid Mahmood Sahib, Mubarak Ahmed Sahib, Mubarak Basheer Sahib, Muhammed Ikram Dar Sahib, Abdul Aziz Kausar Sahib, Naseer Zahid Sahib, Naseer Ahmed Sahib as well as special contribution from Khuddam and Lajna Cardiff.

شامل ہوئے اس میں چند قائدین نے اپنا سالانہ پروگرام پیش کیا۔ شعبہ جات کے پروگراموں کے دوران بھی عہدِ داران کو سوالات کرنے کا موقع دیا گیا تھا جبکہ اس کے علاوہ پروگرام کے آخر پر تقریباً 2 گھنٹے سے زائد سوال وجواب کے لئے علیحدہ سے بھی مختص کیا گیا تھا جس میں بھی شاملین نے بھرپور حصہ لیا۔ اس پروگرام میں مجموعی طور پر 348 عہدیداران نے شرکت کی۔





اسی طرح مورخہ 3 فروری 2019 کو باقی ماند 13 ریجنز کی 97 مجالس کا ریفریشر کورس طاہر ہال لندن میں منعقد ہوا۔ اس ریفریشر کورس میں 12 شعبہ جات کی علیحدہ بیک وقت میٹنگز منعقد کی گئیں جو کی نماز ظہر تک جاری رہیں۔ ان میٹنگز کے دوران تمام زعماء مجالس اور ریجنل ناظمین اعلیٰ کی میٹنگ صدر مجلس اور نائب صدران کے ساتھ ہوئی۔ نماز اور کھانے کے وقفہ کے بعد پروگرام کا دوبارہ آغاز ہوا جس میں مکرم رفعی احمد بھٹی صاحب نائب صدر مجلس انصار اللہ نے انصار اللہ ویب سائیٹ اور چیرٹی واک فور پیس ۲۰۱۹ کے متعلق تمام شاملین کو آگاہ کیا۔ بعد ازاں سوالو جواب کا سلسلہ شروع ہوا اور نمازِ عصر تک جاری رہا۔ آخر پر صدر مجلس نے تمام عہدیداران کو ان کی ذمہ داریوں کی طرف توجہ دلائی اور اختتامی دعا کے ساتھ اس پروگرام کا اختتام ہوا۔ ریفریشر کورس میں مجموعی طور پر 998 لوکل اور ریجنل عہدیداران نے شرکت کی۔ امسال بھی قیادت عمومی نے لائحہ عمل انگریزی اور اوردو میں شائع کیا ہے جو کہ تمام عہدیدارن میں تقسیم کیا گیا۔





رپورٹ ریفریشر کورس مجلس انصار اللہ یو کے 2019



اللہ تعالیٰ کے فضل اور رحم کے ساتھ امسال بھی مجلس انصار اللہ یوکے کو تمام لوکل اور ریجنل عہدیداران کا ریفریشر کورس منعقد کرنے کی توفیق عطاء ہوئی۔



امسال بھی اس ریفریشر کورس کو دو حصوں میں تقسیم کیا گیا تھا پہلے حصہ میں جو کہ مورخہ 27- جنوری 2019 کو مانچسٹر میں منعقد ہوا مجلس انصار اللہ یوکے کے ناردرن 5 ریجنز کو مدعو کیا گیا تھا اس طرح ان ریجنز کی 35 مجالس نے شرکت کی۔ اس ریفریشر کورس میں 11 شعبہ جات کی علیحدہ بیک وقت میٹنگز منعقد کی گئیں جن میں شعبہ مال، تبلیغ۔ تربیت، تعلیم، ایثار، تعلیم القرآن، ذہانت و صحتِ جسمانی اور عمومی شامل تھے کی الگ میٹنگ کی گئی۔ ان میٹنگز میں متعلقہ شعبہ جات کے قائدین، نائب قائدین کے علاوہ ریجنز کے ناظمین اور مجالس میں سے متعلقہ شعبہ جات کے منتظمین نے شرکت کی۔

رجسٹریشن کا آغاز صبح 9:30 بجے شروع کیا گیا اور باقاعدہ پروگرام کا آغاز صبح 10 بجکر 45 منٹ پر تلاوت۔ عہد اور دعا کے ساتھ ہوا۔ 11 بجے مندرجہ بالا شعبہ جات کی میٹنگز 11 مختلف مقامات پر منعقد ہوئیں جو کہ 12 بجکر 45 منٹ تک جاری رہیں۔

نماز اور کھانے کے وقفہ کے بعد 2 بجکر 15 منٹ پر پروگرام کا دوبارہ آغاز ہوا اس سیشن میں تمام قائدین اور عہدیداران





اعلان برائے داخلہ جامعہ احمدیہ یوکے 2019ء

جامعہ احمدیہ یوکے کی درجہ ممہدہ کیلئے داخلہ ٹیسٹ (تحریری امتحان و انٹرویو) 10 اور 11 جولائی 2019ء کو انشاء اللہ جامعہ احمدیہ یوکے میں ہوگا۔ داخلہ ٹیسٹ میں شمولیت کے قواعد حسب ذیل ہیں:۔

تعلیمی معیار درخواست دہندہ کے کم از کم چھ مضامین میں جی سی ایس ای (GCSE) کم از کم تین مضامین میں اے لیولز (A-Levels) یا اس کے مساوی تعلیم میں C گریڈ سے کم گریڈ یا 60٪ سے کم نمبر نہ ہوں۔

عمر جی سی ایس سی (GCSE) پاس کرنے والے طالب علم کی زیادہ سے زیادہ عمر 17 سال اور اے لیولز (A-Levels) پاس کرنے والے طالب علم کی زیادہ سے زیادہ عمر 19 سال ہُونی چاہیے۔

میڈیکل رپورٹ درخواست دہندہ کی صحت کے متعلق ڈاکٹر (GP) کی طرف سے تفصیلی میڈیکل رپورٹ انگریزی زبان میں درخواست کے ساتھ منسلک ہونی چاہئیے۔

تحریری ٹیسٹ و انٹرویو

درخواست دہندہ کا ایک تحریری ٹیسٹ اور ایک انٹرویو ہوگا۔ جس میں سے ہر دو میں پاس ہونا لازمی ہے۔ انٹرویو کیلئے صرف اسی کینڈیڈیٹ کو بلایا جائے گا جو تحریری ٹیسٹ میں کامیاب قرار پائے گا۔ تحریری ٹیسٹ اور انٹرویو کیلئے قرآن کریم ناظرہ، وقف نو سلیبس اور انگریزی و اردو زبان لکھنا، پڑھنا اور بولنا بنیادی نصاب ہوگا۔ تاہم ترجمہ قرآن کریم اور کتب حضرت اقدس مسیح موعود علیہ السلام کے بارہ میں بھی کینڈیڈیٹ کا اس طور پر جائزہ لیا جائے گا کہ اس میں ان کے پڑھنے کا رجحان موجود ہے کہ نہیں۔

درخواست دینے کا طریق

درخواست، متعلقہ درخواست فارم پر درج ذیل دستاویزات کے ساتھ ہی قابل قبول ہوگی:۔

۱۔ درخواست فارم مع تصدیق نیشنل امیر صاحب۔

۲۔ درخواست دہندہ کی صحت کی بابت تفصیلی میڈیکل رپورٹ (بزبان انگریزی)۔

۳۔ جی سی ایس سی / اے لیولز کے سرٹیفیکیٹ کی مصدقہ نقل۔ نتیجہ کے انتظار کی صورت میں سکول یا ٹیوٹر کی طرف سے متوقع گریڈز (Projected Grades) پر مشتمل خط۔

۴۔ پاسپورٹ کی مصدقہ نقل۔

۵۔ درخواست دہندہ کی ایک عدد پاسپورٹ سائز فوٹو۔

متفرق ہدایات

۱۔ درخواست میں کینڈیڈیٹ کے نام کے سپیلنگ وہی لکھے جائیں جو پاسپورٹ میں درج ہیں۔

۲۔ مصدقہ درخواست جامعہ احمدیہ یوکے میں 30 مئی 2019ء تک پہنچنی لازمی ہے، اس کے بعد موصول ہونے والی درخواستوں پر کارروائی نہیں کی جائے گی۔

۳۔ جامعہ احمدیہ یوکے کا ایڈریس درج ذیل ہے:۔

Jamia Ahmadiyya UK
Branksome Place, Hindhead Road, Haslemere GU27 3PN
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۴۔ رابطہ کیلئے جامعہ احمدیہ کے اوقات سوموار تا ہفتہ صبح آٹھ بجے سے دوپہر دو بجے تک ہیں۔

(پرنسپل جامعہ احمدیہ یوکے)